The THOREAU SOCIETY BULLETIN

The Thoreau Society, Inc., is an informal gathering of students and followers of Henry David Thoreau. Professor Reginald Cook, Middlebury, Vt., President; Mr. Robert Needham, Concord, Mass., Vice-President; and Walter Harding, State University, Geneseo, N.Y. 14454, Secretary-Treasurer. Annual membership, $2.00; Life membership, $50.00. Address communications to the secretary.

WINTER, 1968

BULLETIN ONE HUNDRED-TWO

THE 1968 ANNUAL MEETING . . . .

It will be held in Concord, Mass., on Saturday, July 13, 1968, beginning at 10:30 a.m. The presidential address, delivered by Prof. R. L. Cook will be entitled "West of Walden." The speaker of the day will be Hal Borland, author of HILL COUNTRY HARVEST and many other nature books and of many of the nature editorials in the NEW YORK TIMES.

Russell Harris (85 Old Norwich Road, Quaker Hill, Conn.) suggests that the annual meeting start off with a climb of Red Hill in Moultenboro, New Hampshire, a mountain which Thoreau reports climbing in his journal for July 5, 1858. Anyone interested in joining Mr. Harris in this climb on Thursday, July 11th should get in touch with him at the above address. If the project works out as well as it promises, we might well make climbing a new Thoreau mountain each year a regular part of the annual meeting.

KODACHROME PICTURE CONTEST

Members of the Society are invited to submit Kodachrome transparencies to an experimental contest that will be a feature of the annual meeting program on July 13 at Concord, Mass. Subject matter can be anything pertaining to Thoreau, or having a Thoreau reference.

Not over four 35-mm slides may be submitted by one person. The Contest Committee will make a preliminary selection from the slides submitted prior to June 1. There will be a scheduled hour in the afternoon of the meeting day for all interested persons to ballot for top three choices. The winning slides and others of special interest will be projected during the evening program.

Kodachromes should be mailed before June 1 to Robert F. Needham, 11 Walden Terrace, Concord, Mass. 01742. They will be returned after the meeting. Please enclose return postage if not able to attend the meeting. Roland Robbins, Edwin Teale, Robert Needham, Chairman.

THOREAU'S FAVORITE FARMER by Alan Seaburg

Henry David Thoreau and Ralph Waldo Emerson had a "gray-suited neighbor"[1] who lived "under the hill."[2] His name was Edmund Hosmer and his occupation was farming. He has been termed Thoreau's favorite Concord farmer, but this is open to question since the evidence from Thoreau's own pen suggests that he had a deeper liking for another farmer, George Minott. Yet there is no doubt that Thoreau was extremely fond of his gray-suited neighbor as a reading of his journal and letters indicates. In his journal entry for July 6, 1852, he credits Hosmer with being "the most intelligent farmer in Concord, and perchance in Middlesex"[3] county which is high praise from someone as sharp in interpreting men as was Thoreau. This alone justifies a biographical study of Hosmer. A person so intelligent is not easily come by in the nineteenth or twentieth centuries. The journal contains, as it does for other neighbors such as John Goodwin and George Melvin, enough Hosmer passages so that when they are glued with other references one has an attractive photo of Edmund Hosmer as he must have been known in his day. The purpose of this essay then, is to present a portrait not of Thoreau's favorite farmer but of a man he admired and liked and who has been mostly forgotten today.

Edmund Hosmer (his parents named him after Edmund Burke) was born to John and Mary Vassall Prescott Hosmer on October 10, 1798 in the town of Concord. Here he grew up. He received his basic education at Westford Academy and planned to continue his studies at Harvard College. However, his health was poor so instead of attending a land college he went to sea on a friend's ship for his further training. After three months he sought the stability

to be found in Concord, returned home and bought a farm with his cousin. This did not work out, so he sold his share and purchased a farm on the road leading to the town of Lincoln. In 1852 he changed his farming location for the last time, purchasing the farm of the late Humphrey Hunt on the Lowell Road. He was a prosperous farmer a fact to which Thoreau serves as a witness even though not always an approving one. As he wrote his disciple Daniel Ricketson in 1855: "Hosmer counts his coppers."[4]

Edmund's granddaughter, Mary Hosmer Brown, in her book Memories of Concord, tells us that he "was a short man and light in weight" and that he "walked with a slow, deliberate step."[5] He married Sally Pierce on October 14, 1823, according to the rite of the venerable Reverend Ezra Ripley. Between 1824 and 1839 their family grew by ten. Unlike many women, this population explosion did not wear Sally out and she and her husband shared more than fifty years together. Being the father of so many, perhaps explains why Hosmer served some time as Superintendent of the Unitarian Sunday school and why the town drafted him to school committee duties.

In his Houses and People of Concord, Massachusetts, Edward Jarvis described Hosmer as "in the habit of reading much and thinking more"[6] and that he "talked freely. He was much of a philosopher and was very suggestive in his conversation."[7] Emerson's son, Edward, in his book Emerson in Concord also testifies to the philosophic and intelligent strain in Hosmer:

> Mr. Edmund Hosmer, a farmer of the older New England type, thrifty and sturdy, conservative yet independent, was Mr. Emerson's neighbor for many years, and during that time his adviser and helper in his rustic affairs. For his character and opinion Mr. Emerson had great respect, and in his walks he liked to go by Mr. Hosmer's farm and find him ploughing in his field where they would have a chat on matters of agriculture, politics or philosophy.[8]

Emerson so respected Hosmer that he presented a copy of Nature to him upon its publication in 1836, and always invited him to the Sunday evening conversations for "serious talk" which he held in his home. One such "talk" at which Thoreau and Hosmer were present was recorded by Emerson in his journal in this fashion:

> At the "teachers' meeting" last night my good Edmund after disclaiming any wish to difference Jesus from a human mind suddenly seemed to alter his tone and said that Jesus made the world and was the Eternal God. Henry Thoreau merely remarked that "Mr. Hosmer had kicked the pail over."[9]

Now that sounds like a comment that Mr. Thoreau would utter.

He made other observations concerning his friend Hosmer from the simple statement that he was "haying, but inclined to talk as usual"[10] to reporting in a letter to Emerson in 1848 that "Mr. Hosmer who is himself again, and living in Concord--has just hauled the rest of your wood--amounting to about 10½ cords."[11] Mulling over the lecturers that the Concord Lyceum hired, he decided in 1851 that Hosmer or George Minott would be far superior and stated flatly to his journal that he "would rather hear them decline than most of these hirelings lecture."[12] Yet he found Hosmer no god and his approach to life essential disappointing.

> I am disappointed that Hosmer, the most intelligent farmer in Concord, and perchance in Middlesex, who admits that he has property enough for his use without accumulating more, and talks of leaving off hard work, letting his farm, and spending the rest of his days easier and better, cannot yet think of any method of employing himself but in work with his hands; only he would have a little less of it. Much as he is inclined to speculation in conversation--giving up any work to it for the time--and long-headed as he is, he talks of working for a neighbor for a day now and then and taking his dollar. He "would not like to spend his time sitting on the mill-dam." He has not even planned an essentially better life.[13]

Even Thoreau's rustic neighbors of whom he had a deep appreciation could not measure up to his standard for the human animal.

Still, it was Hosmer and three of his sons who with other acquaintances helped Thoreau to set up the frame of his house beside Walden. It was also Hosmer who when he lived beside the pond would come to visit and talk on Sunday afternoons in the winter. Walden gives us the savor of one such conversation:

> We talked of rude and simple times, when men sat about large fires in cold bracing weather, with clear heads; and when other dessert failed, we tried our teeth on many a nut which wise squirrels have long since abandoned, for those which have the thickest shells are commonly empty.[14]

It is true, the nut of life is hard to crack and most people find theirs emptied when they finally are able to penetrate its butternut shell. Mary Hosmer Brown gives us yet another peek at these Sunday visits to Walden by Hosmer.

> On a Sunday afternoon the children loved to go to the Walden shack. Thoreau sat at his desk, Grandfather was given a chair, while they arranged themselves along the edge of the cot

> bed, the youngest child still remembering that her feet couldn't quite reach the floor. If the conversation grew too abstruse or they were tired of sitting still, one by one they slipped out to amuse themselves in the woods. They might be rewarded later by a glimpse of friendly animals, or Mr. Thoreau would give them a row on the pond.[15]

This still sounds like a pleasant way to spend an afternoon.

The granddaughter relates many Thoreau visits to the Hosmer home. Henry came especially on stormy days because he knew that the bad weather would keep Edmund indoors and that he would be ready for some conversation. Mrs. Hosmer told her grandchild that the two men would get so excited over an issue that they would talk up to twelve o'clock and that sometimes Thoreau would come round the next night to continue the discussion. Again the children liked to have him visit for he told them tales of the woods and read them many stories. One little girl who later became a teacher told Mary Brown that she never forgot the way Thoreau read to them and often recalled his "melodious voice and the wonderful sense of rhythm he could impart as he read" when she repeated the same tales to her school children.

One of Thoreau's common practices with his town associates was to salvage from them any historical facts he could. When Hosmer was tearing down the old Hunt house, Thoreau hurried over to "get one more sight of"[17] it. Once they were talking about the story of the Lee house and Hosmer remembered hearing his father say that Dr. Lee himself put on that upper story. Hosmer also was able to tell him that his father recalled "when there was but one store in Concord, and that the little office attached to Dr. Heywood's house." In 1858 he noted in the journal:

> Walked along the dam and the broad bank of the canal with Hosmer. He thought this bank proved that there were strong men here a hundred years ago or more, and that probably they used wooden shovels edged with iron, and perchance home-made, to make that bank with, for he remembered and had used them. Thus rapidly we skip back to the implements of the savage. Some call them "shod shovels."[19]

Hosmer was mined for more than historical data, however.

He was valued because he whittled "his own axe-helve";[20] because there was a rill between his house and that of Simon Brown which was unusual in that it ran all night but was dry most of the day except in cloudy weather; and because he once kept a gray squirrel which "would go off to the woods every summer, and in the winter come back and into his cage, where he whirled the wire cylinder. He would be surprised to see it take a whole and large ear of corn and run out a broken window and up over the roof of the corn-barnwith it, and also up the elms."[21] Anyone involved in such interesting activities was sure to be a favorite of Thoreau.

There was the occasion when Thoreau "blowed" on Hosmer's horn. "I asked if I should do any harm if I sounded it. He said no, but I called Mrs. Hosmer back, who was on her way to the village, though I blowed it but poorly."[22] One cannot help but wonder what comments Mrs. Hosmer made to the two of them. On November 22, 1851, he spotted Edmund turning over a stone and went over to investigate what lay under it. "Crickets and ants still lively, which had gone into winter quarters there apparently."[23] A few days later they talked about rain.

> When surveying in the swamp on the 20th last, at sundown, I heard the owls. Hosmer said: "If you ever minded it, it is about the surest sign of rain that there is. Don't you know that last Friday night you heard them and spoke of them, and the next day it rained?" This time there were other signs of rain in abundance. "But night before last, said, "when you were not here, they hooted louder than ever, and we have had no rain yet." At any rate, it rained hard the 21st, and by that rain the river was raised much higher than it has been this fall.[24]

Perhaps our modern weather men need to hire as assistants owls? Beside his bird beliefs, Hosmer had faith in the "medicinal properties" of a special spring he had discovered about a half a mile from his home. He often made the trip to it for a drink of its health restoring waters. It might have helped him to live to the old age he reached. Several times he complained to Thoreau of being tired and ready for a period of solid rest.

> Found Hosmer carting out manure from under his barn to make room for the winter. He said he was tired of farming, he was too old. Quoted Webster as saying that he had never eaten the bread of idleness for a single day, and thought that Lord Brougham might have said as much with truth while he was in the opposition, but he did not know that he could say as much of himself. However, he did not wish to be idle, he merely wished to rest.[25]

This conversation took place in 1851, a little more than thirty years before Hosmer secured that final rest. He did not die until October 14, 1881.

Thoreau's rest came many years before his own. Mary Hosmer Brown in Memories of Concord sketches their final meeting. According to her account, Henry, as he lay near death, asked Hosmer to come and spend the night with him. The next day he died. "When Grandfather said, 'I heard the robins sing as I came along,' Thoreau answered, 'This is a beautiful world, but soon I shall see one that is fairer.'"[26] He also said, "I have so loved nature."[27] Before Hosmer left, Thoreau had Sophia give him a final present--one of his books. What better gift did Thoreau have to give his friend at their parting?

Thoreau and Hosmer met on many levels and their intercourse ranged from owls to philosophic matters. How does one distill its true meaning. Simply by letting Thoreau himself do the job. He put his one finger on the essence of their relationship surely and clearly when he wrote:

> Hosmer is overhauling a vast heap of manure in the rear of his barn, turning the ice within it up to the light; yet he asks despairingly what life is for, and says he does not expect to stay here long. But I have just come from reading Columella, who describes the same kind of spring work, in that to him new spring of the world, with hope, and I suggest to be brave and hopeful with nature. Human life may be transitory and full of trouble, but the perennial mind, whose survey extends from that spring to this spring, from Columella to Hosmer, is superior to change. I will identify myself with that which did not die with Columella and will not die with Hosmer.[28]

In this sense, then, Hosmer is indeed Thoreau's favorite Concord farmer.

[1]Henry David Thoreau, Correspondence (New York, 1958), 146.
[2]Ibid., 146.
[3]Henry David Thoreau, Journal (New York: Dover, 1963), IV, 194.
[4]Thoreau, Correspondence, 390.
[5]Mary Hosmer Brown, Memories of Concord (Boston, 1926), 99.
[6]Josephine Latham Swayne (Ed.), The Story of Concord Told by Concord Writers (Boston, 1906), 211.
[7]Ibid., 211.
[8]Edward Waldo Emerson, Emerson in Concord (Boston, 1889), 136-7.
[9]Ralph Waldo Emerson, Journals (Cambridge, Mass., 1965), IV, 395.
[10]Thoreau, Journal, IV, 194.
[11]Thoreau, Correspondence, 209.
[12]Thoreau, Journal, III, 128.
[13]Thoreau, Journal, IV, 194-5.
[14]Henry David Thoreau, The Variorum Walden (New York, 1963), 202.
[15]Brown, Memories of Concord, 98.
[16]Ibid., 97.
[17]Thoreau, Journal, XII, 36.
[18]Thoreau, Journal, IX, 109.
[19]Thoreau, Journal, XI, 228.
[20]Thoreau, Journal, VII, 197.
[21]Thoreau, Journal, XIV, 161
[22]Thoreau, Journal, IV, 194.
[23]Thoreau, Journal, III, 128.
[24]Ibid., 130-1.
[25]Ibid., 35.
[26]Brown, Memories of Concord, 105-6.
[27]Ibid., 106.
[28]Thoreau, Journal, VIII, 245.

I am indebted to Mrs. Marcia Moss and the Concord Free Public Library for research assistance.

REGINALD L. COOK by Sidney Clark

Reginald Cook was born in East Mendon, Massachusetts, where he grew up on a farm and eventually went to Middlebury College in the Green Mountains of Vermont. At Middlebury he came in contact with a teacher who, as Dr. Cook says, "made Thoreau a reality to me." Dr. Cook says that the reading of Walden was "one of the chief enkindling experiences" in his early life.

After Middlebury, "Doc," as he is known to his many friends, taught for a while at Wyoming Seminary in Pennsylvania and then won a Rhodes Scholarship. For the next three years he studied at Exeter College, Oxford University, and took his degree in 1929 in the Honors School in English Literature.

Since 1929, he has been teaching at Middlebury College and remained department chairman of American Literature until 1967. He is now Dana Professor of American Literature. In 1946 he was appointed Director of the Bread Loaf School of English, which position he held until August 1964.

Reginald Cook has written on Thoreau--The Concord Saunterer and Passage to Walden, and has also written on Robert Frost--The Dimensions of Robert Frost. He has contributed numerous articles and essays, chiefly on these two great Americans, to numerous publications. He is at present at work on manuscripts not related to Frost or Thoreau.

During the 1930's, "Doc" travelled all over the United States, accompanied by his wife. Of these trips, Dr. Cook says, "/We/ travelled extensively over the United States so that we could come to understand something about the country whose literature I was teaching. We became more familiar with the Rocky Mountain country and the Pacific area than with the eastern seaboard. We spent some time with the Pueblo Indians in the Rio Grande Valley and with some of the Navajos in the Gallup area of New Mexico. The West fascinates us and when we walk, like Thoreau, we like to walk toward the west."

Of Vermont, Dr. Cook says, "Up here in

Vermont we have a country to our liking with the mountain ranges to the east and west always in sight and here we have fine Alpine air that drifts off the mountain into the high valleys and intervales. This is beautiful country any season of the year. For over thirty years now we have followed the seasons in their passage up in this country."

THE CAIRN AT WALDEN POND by Raymona Hull

Probably few of the thousands of visitors to Thoreau's cairn at Walden Pond have ever given much thought to the tradition behind such a memorial. It is not at all certain that Thoreau himself, classical scholar that he was, knew the probable origin of such heaps of stone. Did even Bronson Alcott, who in 1872 started the first cairn here, realize where the tradition may have come from? (See Roland Robbins' description, pp. 3-4 of Discovery at Walden.)

According to authorities on ancient mythologies and religions, heaps of stones seem to have served several purposes in prehistoric times. The simplest account, given by Martin Nilsson (in Greek Folk Religion, pp. 8-9), describes the earliest peasants of Greece as using stones or piles of stones as markers for boundaries of properties, especially at crossroads. When a peasant passed by such a stone heap, he was likely to add a stone to the pile. Sometimes tall stones were placed on top of the heap. An early Greek peasant is supposed to have named an Arcadian pastoral god Hermes after the word for this stone heap--herma--in which the spirit of the god dwelt. The tall stone on top was then labeled a herm. A Greek vase painting shows an offering being placed on top of such a heap, for gradually the Greeks had come to make sacrifices to the spirit of the god which was "embodied" in the heap. Travelers welcomed such markers to guide them on their way, until eventually the god whose spirit dwelled in the stone heap became the god of travelers, of crossroads, and of boundaries. The use of such markers continued in both country and city. Finally in the heyday of Athens stone pillars with crude heads of Hermes and with inscriptions on them came to serve as household markers and were still regarded as sacred.

From the Greeks and from other early peoples we find a second association--that of the stone heap with a grave, for which the herm, or large stone on top, served as a tombstone. In countries where wind easily blows the sand away, stones are the most logical weights for the soil. Whether burial customs involved inhumation, as in shaft graves, or cremation, with ashes placed in jars, the custom of the stone heap and the tombstone remained the same; and the same god, Hermes, protected the souls of the dead. In fact, he is supposed to have been appointed by Zeus to conduct the souls of the dead to the underworld. Though other gods were from time to time associated with stone heaps, Hermes, messenger of the gods, seems to have been the one whose name became inseparable from the tradition of the cairn and the tombstone.

The custom of throwing a stone upon a heap seems to have had various motives involved, even though the purpose was the universal one of bringing good luck. One story says that the myth of Hermes' trial by the gods for the killing of Argus (hundred-eyed monster set to guard Io, the maiden of whom Hera, queen of the gods, was jealous) was responsible for the tradition of the tossing of stones. The gods acquitted Hermes by throwing down their voting-pebbles at his feet until a pile of stones grew. (See p. 88 of W.K. Guthrie's The Greeks and Their Gods.) From then on it seems to have become a custom that a wayfarer who wanted good luck would add a stone to a cairn whenever he found one on his path.

Such an aetiological account is typical of the Greeks' way of explaining customs that have since been explored by the anthropologists. The story of Hermes' trial ties in very well with Sir James Frazier's analysis (See The Golden Bough, pp. 290-291) of the primitive concept of purification by means of transfer of evil. The version of the trial in Frazier's book is that the stones flung at Hermes were not only voting-pebbles, but the means whereby the gods freed themselves "from pollution contracted by bloodshed." From this piling up of stones at the god's feet came the custom, says Sir James, of building such piles at wayside images of Hermes.

Apparently either a stick or a stone, according to early accounts, could be used as a means for an individual to free himself from evil by transferring the evil to the object. There was even a belief in one's ability to transfer his weariness from himself to a small stone. It became particularly a custom for passers-by to toss a stone on a spot where some person had come "to a violent end"--not necessarily at a grave. However, as is pointed out, the custom of grave cairns has not necessarily meant the graves of those who came to a violent end. For example, in Africa, Hottentots have tossed "a stone, a bush, or a fresh branch" on a grave for good luck.

Sir James Frazier's conclusion is that there are so many conflicting accounts of the custom of adding sticks or stones to existing piles that it seems almost impossible to base them all on any one principle. To ward off a spirit, to cast away evil or weariness, to acquire good luck might conceivably be motives stemming from a single

origin, but it is not possible to prove such a theory.

In the case of Thoreau it seems most pleasant to think of adding stones for good luck. Certainly one can scarcely conceive of wanting to quiet Thoreau's spirit! As for the superstition of transferring evil to a stone, readers of Walden need no answer to such a proposition. Whatever the origin of this very old tradition, Thoreau would have been pleased, in spite of his dislike for monuments and memorials, to be remembered by an ancient pagan custom.

The story of Hermes and Argus is a fantasy with an appropriate touch. It was Hermes' long tale of Pan that closed in sleep all of Argus' hundred eyes and enabled Hermes to kill the monster guardian and free Io. Pan, the god of pastoral life and of the woods, was supposed to have been Hermes' son. In her poem written in the spring of 1862, Louisa May Alcott wrote of Thoreau, "Pan is dead."

Indiana University of Pennsylvania.

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"To most people this is just a saloon, Houlihan . . . but to me, this is my Walden Pond!"

GRIN AND BEAR IT by George Lichty, courtesy Rochester Democrat and Chronicle and Publishers-Hall Syndicate.

DO YOU OWN A THOREAU MANUSCRIPT? . . .

Work on the new complete edition of Thoreau's writings sponsored by the National Humanities Foundation, the Modern Language Association, the Center for Editions of American Authors, and Princeton University Press continues apace with the first volume (Walden, edited by J. Lyndon Shanley) nearly ready for the press. You as Thoreauvians could be of great help to the editors if you would notify them of the existance of any stray Thoreau manuscripts, particularly those bound into the front of the 1906 Houghton Mifflin "Manuscript Edition" of Thoreau's WRITINGS. In order to make their editing as accurate as possible, the new editors are trying to collate such manuscripts with their texts. If you know of any such manuscripts, please let Walter Harding, Editor-in-chief, The Thoreau Edition, State University College, Geneseo, N.Y. 14454, know of their existance.

NOTES AND QUERIES . . .

Earl L. Hunsaker, 915 East Eleven Mile Road, Madison Heights, Mich. 48071, is compiling a checklist of the varieties of first day covers of the Thoreau stamp and is eager to know of unusual ones. For a self-addressed stamped envelope he will be glad to send you his preliminary list. The final list we hope to publish in the bulletin.

Speaking of the Thoreau stamp, according to STAMPS for Octo. 28, 1967, at least one sheet has been found wrongly perforated so that the word "Thoreau" appears at the bottom rather than the top of the stamp.

The State University College at Geneseo, N.Y., will conduct its second Thoreau Seminar, for graduate and advanced undergraduate credit, under the direction of Walter Harding, from June 24 to July 13, with a field stay in Concord. Inquiries should be directed to the Chairman of the English Department at that address.

Dr. Richard Blumenthal Columbia University Medical School, 630 West 168th St., New York 10032, points out that Perry Smith, one of the IN COLD BLOOD murderers is said to have written Truman Capote a letter quoting from Thoreau, "And I have come to realize that life is the father and death is the mother." Can anyone locate that quotation in Thoreau's writings for him?

The rcent off-Broadway musical "Now Is the Time for All Good Men" by Gretchen Cryer and Nancy Ford had as its central theme the effect of a small town Indiana schoolteacher's attempting to teach his pupils Thoreau's concept of civil disobedience. The score for the show has been recorded by Columbia Records.

Lawrence Richardson of Concord points out to us that the Gleason map of the Thoreau country contains an error. #78 for the Ledum Swamp is incorrect. It is another swamp east, across the road, and the brook near "C" runs out of it. Incidentally, the Thoreau Lyceum (Belknap St., Concord) has recently reissued the Gleason map on paper suitable for framing.

The 1968 calendar for the Boston papermakers Tileston & Hollingsworth includes a drawing of Thoreau and a quotation from WALDEN for its March page.

Eugene Timpe of Penn.State Univ. is editing an anthology of essays on Thoreau's influence abroad.

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The following have recently become life members of the Thoreau Society: Mrs. Arthur M. Abell, Hastings-on-Hudson, N.Y.; Mr. & Mrs. E.S.Allison, Dublin, N.H.; Mr. Reed P. Anthony, Jr., Concord, Mass.; Mrs. Edward Berlin, Laurelton, N.Y.; Mr. Jon Brewbaker, Buchanan, Va.; Miss Vera Burckley, Buffalo, N.Y.; Prof. John Burk, Northampton, Mass.; Mr. Ralph Chapman, Brattleboro, Vt.; Prof. Edward Clark, Boston, Mass.; Dr. Elliot L. Coles, Milwaukee, Wisc.; Prof. R.L.Cook, Middlebury, Vt.; Mr. Eugene Flood, Berkeley, Calif.; Mr. Robert Haynes, Baltimore, Md.; Mrs. Roy Hill, Lansdowne, Pa.; Mr. Samuel Hirsch, Hartsdale, N.Y.; Mr. David Ingerson, Butler, N.J.; Mr. Robert Jacobs, Shippensburg, Pa.; Prof. Buford Jones, Durham, N.C.; Mr. Richard Jones, Boulder, Col.; Mr. David Kaplitz, Willimantic, Conn.; Mr. T. Monroe Kildow, Tifflin, Ohio; Mr. Anton Kovar, Arlington, Mass.; Mrs. H. Kramer, Pittsford, N.Y.; Prof. Berel Lang, Boulder, Col.; Mr. John Lockard, Hollis, N.Y.; Mr. Carl Markle, Jr., Rochester,Mich; Prof. Ernest J. Moyne, Newark,Del.; Miss Marilyn R. Nicoson, Concord, Mass.; Mr. Richard W. Paulsen,Jr.; Carson City, Nev.; Mr. Roscoe A. Poland, San Diego, Calif.; Mr. William L. Reid III, Syracuse, N.Y.; Miss Jean E. Schaedle, Flushing, N.Y.; Mr. Luke A. Schaedle, Huntington Station, N.Y.; Prof. Merton Sealts, Madison, Wisc.; Prof. J. Lyndon Shanley, Evanston, Ill.; Mr. James O. Smith, Huntingdon, Pa.; and Prof. Paul O. Williams, Elsah, Ill. Life membership is now fifty dollars.

NOMINATING COMMITTEE FOR 1968 . . .

The nominating committee for the 1968 meeting has been appointed by Pres. R.L.Cook. It consists of Dr. John Broderick, Manuscripts Division, Library of Congress, Washington, D.C., chairman; Mrs. Caleb Wheeler, Fairhaven Road, Concord, Mass.; and Mr. G. Russell Ready, Berwick, Ont. Suggestions for nominations for president-elect, vice-president, secretary-treasurer, and executive committee members should be sent to any members of the nominating committee. Their report will be made in the spring bulletin.

A NEW THOREAU MEDAL. . . .

The Society of Medalists, 325 East 45 St., New York, N.Y. 10017, have just issued a new bronze medal by Donald R. Miller, with pine trees and mountains and the quotation "In wildness is the preservation of the world. Thoreau" on one side and a swallow, fish, butterfly, snake and mountain goat on the other. We find it very attractive.